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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly by the
AMERICAN-EUROPEAN FELLOWSHIP
1213 N. Franklin Street, Philadelphia, Pa.

"AS THY DAYS, SO SHALL THY STRENGTH BE."

Deut. 33: 25

God hath not promised
Skies ever blue,
Flower-strewn pathways
Always for you.

God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But He hath promised
Strength from above,
Unfailing sympathy,
Undying love.

—*Annie J. Flint.*

VOLUME XII

NUMBER 4

APRIL
1931

WHY THIS TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship is with the Father, and with His Son Jesus Christ.—I John 1:3.

CHRISTIAN ONENESS

That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—John 17:21-23.

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans 10:13-15. "Go ye therefore, and make disciples of all the nations."—Matt. 28:19.

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls

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AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

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1. To encourage Oneness of all true Believers at home and abroad.
2. To Co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give special relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage Jewish Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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DEVOTIONAL AND EDITORIAL

A STORM AT SEA

Mark 4: 35–41

By Dr. Judson B. Palmer

We are so glad to give the following Bible Lesson and to say a few words concerning its teacher. Dr. Palmer taught, beginning in 1886, a weekly Bible Class in the Y. M. C. A. at Galveston, Texas. This teaching was on the International Sunday School Lessons. In 1929 Dr. Palmer had to relinquish his teaching on account of ill health. He is now approaching his eightieth birthday and is almost totally blind. He is a close friend of Drs. Haldeman and Gaebelein, and our readers will no doubt enjoy and profit from this lesson. Colonel and Mrs. Sanctuary have sat under the ministry of this man of God and have kindly given us these facts of his long and faithful ministry. He has been a regular and generous giver to the Russia Evangelization Society and the Fellowship.

THIS is an intensely interesting story, but is it a true narration of historical facts? Are these genuine historical facts in every detail? Were Jesus and the disciples on the Sea of Galilee at night, and were they overtaken by such a fearful storm, and did Jesus still the storm, just as narrated here? We may be assured that these are real historical facts, every bit as real as any history we ever read. If it is not a record of real facts, then you might as well throw your Bibles into the fire. We accept them as literally true.

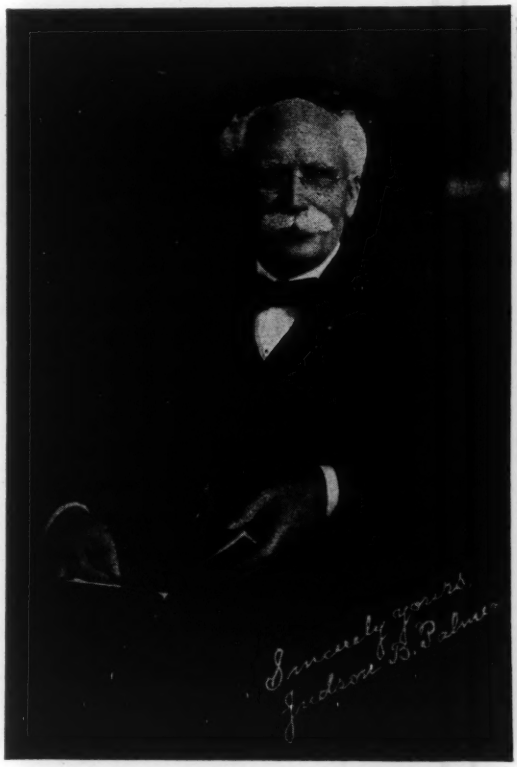
Christians Not Exempt From Trouble

Having accepted the story as true, then I want you to see with me some of the things I have seen in my study of this storm at sea. The first thing that impresses me is the fact that *obedience to God does not insure His children against trouble.* I fear that we often misinterpret the providences of God, and particularly if we seem to be overwhelmed with trouble. We say, "I surely have missed God's guidance. I have prayed and prayed over this matter. I have tried to be, and supposed that I was, utterly yielded to His will, and have believed that I was just where He would have me, wholly in His will; and yet these overwhelming troubles have come. Surely I must have missed His guidance." Or possibly we may say, "This is surely the Lord's chastening for my failure. It is just His rod falling upon me because I have failed." Or still more often we may say, "God doesn't love me; He surely doesn't love me, or I would not have such trouble."

Now, as His children, we are supposed to be living the life of faith, and faith must be tested. The trial of our faith will reveal whether we have true faith, whether

we are walking by faith or by sight. Peter says (I Peter 4: 12), "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." And again he says (I Peter 1: 7), "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

The path of obedience often leads us into trouble. The path of obedience led Shadrach, Meshach and Abednego into the fiery furnace; it led Daniel into the den of lions; and it led Jesus into the wilderness to be tempted of the devil. I have read of a blacksmith who was converted to Christ, joined the church, and lived a very exemplary life. After he had been a Christian for eight years, an intelligent unbeliever said to him one day, "How is it that since you were converted and united with the church and have been living a godly life, you have had twice as many troubles and afflictions as you had before?" The blacksmith replied: "You see this piece of steel I am working. I am making a carriage spring. I put it in the forge and heat it red hot, then I hammer it on the anvil, and then plunge it into the water to see if it will take a 'temper'. If it does, then I put it in the forge again and beat it more, then plunge it into the water and continue to do so until I have it fashioned into the spring. But sometimes a piece of steel will not take the 'temper'; then I cast it over into that scrap pile. That scrap is worth a cent a pound, but this carriage spring is valuable. I am having a happy time in the Lord's service, but He is trying me, testing me to see if I have the 'temper' of Christ. Ever since I have seen this, I have been saying to Him, 'Test me in any way you may choose, Lord; only don't throw me on the scrap pile.' "



The Human Christ

And now I want you to get a vision of Jesus Christ which I get as I study this lesson. I want you to see the human Christ, *the man Christ Jesus*, the perfect man. Just as really and truly human as I am, but the perfect man. I want you to *see Him.*

Three or four words at the beginning of the story have impressed

me profoundly. They are, "they took Him," and "even as He was." May I recall to your mind that this was an intensely busy day with Jesus? Great demands were made on His vital forces. Early that day He had cast a demon out of a man. The scribes and Pharisees had come down from Jersusalem for the purpose of finding some accusation against Him which they might use in putting Him to death. Now they declare that He is in league with the devil and that He casts out demons by Beelzebub, the prince of the demons. Israel, the chosen people, headed up in these rulers, has now rejected Him. That moral rejection of Him, He sees, will culminate in His death on the cross. He is now rejected, and by His own disowned. "He came unto His own, and His own received Him not." He is now the Rejected One. Can we begin to measure the depth of sorrow that rejection brought to His heart? Let us meditate upon it and try to take it in. What sorrow rent His heart! "Behold, and see if there be any sorrow like unto my sorrow" (Lam. 1: 12). Now that they have rejected Him, He turns His back upon them and rejects them, and Israel is set aside, and she remains so till this day.

"He went out of the house (Israel) and sat by the seaside." The sea is a type of the Gentiles. As He did so, great multitudes gathered to Him and He taught them in parables, the parables of the Kingdom of heaven, of the kingdom in its "mystery" form. That was something that had never been revealed before. There was not one thing about it in the Old Testament. Jesus said, "I will utter things which have been kept secret from the foundation of the world." He was revealing to them, and to us, the characteristics of the kingdom as left in the hands of men and administered by them, during the absence of the King, from the time He ascended into the Glory until that day when His feet shall stand again upon the Mount of Olives.

The evening is coming on. His physical strength is exhausted. He is conscious that "virtue" has gone out of Him. He is near a state of collapse and says to the disciples, "Let us pass over unto the other side." "They *took* Him." Who did? How? I see John on one side and Peter on the other, and they half lift Him, and "took" Him into the boat. And they took Him, "even as He was." How was that? Oh, He had not time for a change of clothes, to take anything with Him. Yes, that is true, but much more. He was in a state of physical exhaustion. His body was limp. He had to be helped on the boat, and then in the stern of the boat He drops down among the sails with His head on the cushion and in a moment is sound asleep. The body is worn and tired out, and there He is, the human Christ.

They set sail. The darkness came on, and with it a hurricane that lashed the sea into foam, and the billows rose higher and higher. The whole sea is raging. Peter and John and James and Andrew are old seamen. They have been out in this sea many a night when the waves have been boisterous, and they are busy, every man at his post, handling the boat the best way possible in such a storm. But the storm grows fiercer and fiercer. The winds shriek and howl through the rigging of the boat and the waves come sweeping over them; they dash into the face of that sleeping figure in the stern of the boat, but He sleeps on, oblivious of the howling winds and the raging billows. At last Peter cries to John: "It is no use. We cannot save the boat. It is filling. We are going down." They have never before seen a storm like this. It is the worst in all of their long experience on this lake. Peter works his way back to that sleeping figure in the stern of the boat and tries to wake Him. He cries aloud, "Master!" but there is

no response. Jesus sleeps on amid it all. That tired, worn and weary body is unconscious of all about Him. Peter cries again, "Master, Master!" (Luke tells us, 8: 24, that Peter cried the second time.) He cried, "Master, Master, carest Thou not that we perish?" (Mark 4: 38); and Luke said that they "awoke" Him, and Mark, that He "arose." And now do you see Him standing there on the deck of that boat, amid that howling storm, the human Christ?

The Divine Christ

Now I want you to get another view of Jesus Christ which I get from the study of this lesson. I see Him as the DIVINE CHRIST, the God-Man, "God manifest in the flesh." I want you to see Him as I see Him, as very God. "Master, Master, carest Thou not that we perish?" "And He arose and rebuked the wind, . . . and the wind *ceased*." The moment He spoke, the wind ceased. There was no more wind. What became of it? I don't know. Where did it go? It went nowhere. The wind ceased. There was no wind. You never saw anything like that. Not one of you ever saw the like of that. If you have lived in our city for any length of time, you have seen the raging of the wind; you have heard it howl and shriek around the corners of the house and through the window blinds like a very demon. You have noticed it lull, and then rage more fiercely than ever, and finally begin to subside very slowly, and hours passed, and sometimes days before it ceased. But you never saw it like this, when it ceased at once. It was God who spoke the word, and the wind *ceased*.

And now He commands the sea, "Peace, be still." And there was a great calm. Did you notice that? "A *great* calm." It was a dead calm. There was not a ripple on the sea. Those seamen had never seen the Sea of Galilee calmer than it was that moment. You never saw anything like that. You never saw the sea raging in all of its fury out there, and the next moment every wave gone. I have seen those mighty waves dash against the seawall in all of their fury and mount up into the air above the old slogan at the foot of 25th Street and scatter their spray in a perfect shower over my house, but no great calm followed immediately. It was days before the water went down and the sea was calm. And you never saw it as you see it in this picture before us—one moment a raging storm that sweeps the Sea of Galilee from one end to the other, carrying everything before it and jeopardizing the lives of any who may be in it, and the next moment a dead calm. And who is this man on the deck of that boat who commands the wind and the sea and they obey Him? He is God, very God, the God-Man, the HUMAN CHRIST, the DIVINE CHRIST. I see Him now, and I fall at His feet and cry out with Thomas of old, "My Lord and my God!" and I worship Him. Do you get this vision of Jesus Christ? Is your heart drawn out to Him? Do you own Him as your very own personal Saviour, and worship Him as your Lord and your God?

Our Questions and the Answer

Again, I am profoundly impressed with *two meaningful questions* I find in the lesson. One is the question of the disciples; the other is the question of our Lord. The disciples' question was, "Master, carest thou not?" "Don't you care? Does it make no difference to you if we perish? Is it all the same to you?" The question of

Jesus is His reply to the question of the disciples. "Why are ye so fearful? How is it that ye have not faith?" So reads the Revised Version.

Now let us consider the question of the disciples. How natural it was! We are all familiar with it. How many times have we raised the question, Why? Why is it? Why does the Lord permit it? The storms of life come. They come to us all. Storms come to the business world, and here is a child of God who has been faithful to Him. He has amassed a fortune and at the same time has been giving more than the tithe; but in a day all has been swept away and he is left penniless. Why? Oh, why is it so? "Master, carest thou not?" Here are men before me today who love the Lord. They are trying to serve Him; things have gone against them; they have been praying and praying for guidance and for employment, but they have met with adversity; they know not how they can provide for the needs of their families, and in their discouragement they cry out, "Why? Why is it, Lord? I have tried to be in Thy will, but all these things are against me. Carest thou not?"

Sometimes it is sickness that has come into the home and laid its hand upon one that is dearer to us than life itself. The doctors have done everything in their power, and we watch by the bedside and see our loved ones slip away from us, and with anguish of heart we say, "They are gone." I had a letter, since we last met, from a prominent business man in Philadelphia. I read his letter with the deepest emotion. It tore my heart to pieces. He said that his precious wife had been seriously ill for eight months; that the doctors had done for her everything that science knew to do and they could give her no relief; that there had not been an hour during those eight months when she was free from pain and intense suffering, and he had stood by her bedside utterly helpless. He said it was heart-breaking. He was torn to pieces. They prayed and prayed, but there was no relief, and finally she went Home to be with the Lord on December 27th. But the question would come, "Master, carest thou not?" Why, oh, why? But that was not all. A loved sister also passed away. And then, a few days later, January 18th, his dear old mother went to be with the Lord. His heart was broken. He could not see through the dark clouds; but, while he could not understand, his faith still held and he could say, "Though He slay me, yet will I trust in Him," and he could believe the words of Jesus, "What I do thou knowest not now, but thou shalt know hereafter." His grief was great. The questions would come, but his faith still held to the anchor.

But there are storms of life greater than these, greater than the loss of wealth, greater than adversity, greater than poverty—they are the living troubles. Death would be preferable. They are with you by day, and they are with you by night. Your waking moments are filled with them, and you sleep with them by night. You have tried to learn the lessons they would teach if there were lessons to be learned; but all is dark and so mysterious, and you cry out, "Why?" "Master, carest thou not?" Oh, how natural it all is! These storms of life do come to us just as truly, and they are just as real, as they came to the disciples in the storm at sea. What does it all mean?

But let us consider the question of Jesus, and then remember that it was His answer to the question of the disciples: "Why are ye so fearful? How is it that ye have not faith?" It was the disciples' unbelief. It is our unbelief that raises the question.

(*Continued on Page 32*)

The Revelation of Jesus Christ

(*Eighth in Series*)

By Pastor J. C. Sisemore

OUR Scripture lesson is the ninth chapter of Revelation. We have studied the eighth chapter and discussed the first four of the seven trumpet judgments. Now we begin with the fifth trumpet and the first of the three woes which we were warned to look for. These last three trumpets carry with each of them one of the three woes. You will bear in mind now that much of this is symbolical and we must look for the meaning of the symbols as used in other parts of the Bible.

The Fifth Trumpet and the First Woe

In the first verse we read that when the fifth angel had sounded, "I saw a star fall from heaven." A better translation would be, "I saw a star which had fallen from heaven." Then notice the expression, "And to him was given the key to the bottomless pit." Here it is easy to see that the star represents a person, as we have pointed out before. A religious dignitary is pictured by this fallen star. We are not left in doubt as to the identity of this star. Isaiah 14: 12–15 tells us, "How art thou fallen from heaven, O Lucifer, son of the morning." The remainder of the passage tells of how Satan sought to exalt his throne above the throne of God, and when he did it he sinned because of pride. When he sinned, he was cast out of heaven; for no sin can remain there.

Satan is the source of all evil and all powers which oppose God and His plans. Remember, we are in the great tribulation period now and the church has been taken out and with it the Holy Spirit, who has restrained the powers of darkness up to the time of the rapture of the church. Now the world is left in darkness. The Devil is given the key to the bottomless pit, or the pit of the abyss. This is no doubt the temporary place of confinement for the fallen angels which are kept in store to the time of judgment, and for the wicked dead.

When the Devil opens the pit a cloud of smoke comes out, darkening the sun. This may be literally interpreted, but that it has a symbolical meaning we have no doubt. When the fallen angels, the demon spirits, come forth out of the pit to do the bidding of their king and leader, the Devil, it will be a dark day for this old world. What is the Devil's best weapon today? Is it not false religions? I believe we have now reached the time of the strong delusion spoken of in II Thessalonians, second chapter. This is the deception of the devil.

As we have said before, light is a symbol of the Lord Jesus Christ; darkness is a symbol of the Devil. And now, as the false spirits and the demons come forth to cover this land, we can well believe that the Devil will do it with an increase of false religions. Such systems as New Thought, New Theology, Eddyism, Theosophy and many others,

are religions of the Devil. The latest and best he has ever brought into the world is the present system of modernism. That is the greatest delusion the Devil has ever brought to the minds of sin-hardened, Christ-rejecting people. Such systems as spiritism, acting on the Devil's lie, "Ye shall be as gods," will grow by leaps and bounds after the restraining power of the Holy Spirit has been removed.

The Locusts

Beginning with the third verse, we get a symbolical picture of these locusts. Literal locusts in the Eastern countries sweep every green herb before them within a short while. It seems that the word "locust" is here used as a symbol. In verse four we find that they are commanded not to hurt the grass, nor any green thing, nor any tree. That is just what the literal locusts do hurt. They are given power to hurt men, but only a certain group of men or people—those who have not received the seal of God in their foreheads. They are not those 144,000 Jews which we saw sealed in the seventh chapter; neither are they the Gentiles which were also seen in that chapter. They are those who have believed the Devil's lies and have accepted the Devil's super-man as their king, and thereby rejected the Lord as Saviour. In other words, apostate Israel and the unbelieving Gentiles are to be punished for five months.

Let me say here that those of you who have been listening to my preaching for more than six years will never doubt that I believe in a literal interpretation of this Bible. However, I believe that in many cases here God is using symbols to teach us His truths, just as He used parables in dealing with the unbelieving Jews. No unbeliever can really understand Revelation. The manner of suffering here is, I believe, mental and spiritual. These people have been deluded and deceived by the Devil and, instead of believing God's truth, they have believed the Devil's lie and have been ensnared by some of these false religions and are now suffering untold agony because of that fact. It will become so terrible that they will want to die and will seek death, but it will flee from them.

I think the most horrible experience I ever had was when Mrs. Sisemore and I tried once to help a poor woman who had been caught by the Devil in that hellish system called Christian Science. (Christian Science reminds me of grape-nuts. It is neither grapes nor nuts. That false system of the Devil is neither Christian nor scientific.) This woman was in such distress of mind that she could not sleep at night. We talked with her, prayed with her, and read from the Word of God to her; but she had a face of death and her eyes had the stare of a lost soul in the agony of torment. She became so desperate that she would scream and cry out all through the night for help, and then when we tried to help her she would resent it. She got sick from so much worry and exposure, and the doctor told her she must take medicine. She refused, and her husband called me and I went over and told her to take the medicine. With a scream she said, "No, I can't. If I take that medicine, I will be committing the unpardonable sin." My friends, that poor woman was the Devil's victim. If you care anything for your peace of mind, have nothing to do with false religions. There is only one religion in the world that will help you, and that is Christianity through faith in the Lord Jesus Christ.

The shapes or likenesses of these locusts or pestilences as recorded here are probably not to be taken literally. The wrath and fury of Satan are to be found in it all. Notice the description of these pests in the seventh verse. They had crowns of gold. The Devil's super-man is to go into the temple at Jerusalem and show himself as though he were God. He will continue with his present teaching of godlessness till the unbelieving world will be ready to accept the anti-christ when he is revealed. He will probably seek to drive true orthodoxy from the earth and will almost succeed, for the Lord says, "Nevertheless, when the Son of Man cometh will He find faith on the earth?" And again, "If it were possible, he would deceive the very elect." Thank God, it will not be possible for him to deceive God's elect.

Notice the head, "as of a man." This probably denotes intelligence as we understand that symbol in Ezekiel's prophecy. The appeal in that day will be to the intellect rather than to the will and emotion. As we hear from the modernistic crowd today, "We must interpret the Bible in the light of present-day scientific discoveries." The philosophers tell us to reason everything out. They will play with the intellect altogether in that day.

"And they had hair as the hair of women." What can that mean? Do you recall that practically every false religion now in existence was founded by some woman? Not that God has an inferior place for woman, but He has never set women up to establish new religions. They have their place of service in the churches, but many of them are overstepping their God-appointed places.

Then, they had "teeth like lions." No doubt this pictures the fact that these false systems of the Devil will finally turn and rend their victims to pieces.

In verse eleven we find that they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew is Abaddon and in the Greek he is called Apollyon. He is none other than the Devil himself.

The Sixth Trumpet and the Second Woe

From verse 13 on through verse 15, we have the results of worshipping Satan. Here we see a mighty army of horsemen numbering *two hundred million* pouring in from Asia into Palestine and the Roman Empire. Nation will be set against nation, and kingdom against kingdom. What was it that set off the great world war which took its toll of millions of lives? It was the so-called German culture or German Kultur. Germany was leading the world in education and began to teach that all men needed was education and culture. Culture instead of regeneration! Their country and all their schools had taken up that atheistic teaching with the results that we now know about, coming out of that horrible war.

The Devil is still leading on with that false propaganda of education instead of regeneration. I heard a talented Christian woman who was speaking for Christian education, only a few days ago, make this statement: "Education will play a large part in bringing in the kingdom." Now, I dare say she hardly realized just how far from the truth that statement was. It is more of the Devil's teaching of a millennium of peace and righteousness by self-effort and better understanding. It will again launch this world into the most horrible war it has ever known.

These four angels which had been held by the river Euphrates were now loosed. This river formed the boundary between the old Roman Empire and Palestine as well. This mighty army, according to other prophecies, will likely come out of Asia and, since Palestine is directly in their path as they march for the Roman kingdom, which will then be revived, they will naturally bring great suffering on the Jews in Palestine.

The fire and jacinth and brimstone issuing from out of the horses' mouths is probably a symbol of the awful fury and fiery wrath of the Devil, who is behind the whole scene.

In the 15th verse the literal rendering would be, "They were prepared for a certain period of time, even to the very year, month, day and hour." God has a well-ordered plan for everything and His clock never strikes out of time.

In the 18th verse we learn that a third of the men are killed. This very likely refers to the people of the Roman kingdom.

They Repented Not

In spite of the fact that these awful judgments have been in the earth for at least five months and the people of the world have seen one-third of the people killed, they still refuse to repent of their Satanic idol worship and of their awful immorality.

Again we are reminded of Pharaoh. The more God plagued him and his land, the more he hardened his heart against God. These judgments have no effect upon these people, many of whom, no doubt, have heard the gospel of salvation while here in this present age of grace before the church has been taken away. The entire period of the tribulation will only be seven years; so you see people living at the time of the rapture will go right into this awful time of judgment and without God. As we have pointed out before, the soul that hears the gospel of salvation here and then rejects it, will have no chance to repent and accept mercy after that.

They were a religious people, no doubt; extremely religious, but they were not believers in the Christ of God. A fine test of whether a religion is of God or not is the one given us here. They continued in their immorality. There is only one religion in this world that will clean up the lives of those who accept it, and that is Christianity through faith in Christ. Other religions practice the grossest immoralities continually.

You that are unsaved, God is talking to your heart and conscience. Christ is begging you to come in out of the gathering storm. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Him that cometh unto me, I will in no wise cast out." This is your opportunity to find life and peace and joy and expectation in Jesus Christ. You may never have another opportunity.

Just after the close of the world war, a soldier named Stanley Welsh was slowly dying in a hospital. The doctors had told him that he could not live many months. He was able to leave the hospital for short walks to town occasionally. Welsh was one of the most wicked men in the army. He had a small bank account. One day the doctor told him he would not live more than a month. He went to the bank to close his account and, following the custom, the teller asked his reason for it and received this reply, "Because I'm goin' ter die and I wanna have a good time before I go."

This came to the attention of one of the officials of the bank who was a fine Chris-

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Easter Celebration in Europe

By Miss Margaret Griffith

Its True Significance

MANY throughout Christendom have been keeping Lent, the fast of the Lord in the wilderness, seeking to remember the events leading up to His passion. Millions will commemorate Easter, the day when He arose. Trained voices, splendid choirs in their vestments, will sing the Easter hymns to strains brought forth by skilled musicians. They will sing, "He is risen." Far be it from us in these days of open denial of God to criticise or condemn, and yet amidst all this joy, beauty, and melodious harmony, our hearts turn away with sadness. How vain, empty, showy and fruitless is it all! And why? The risen Christ is not loved, honored, and exalted in the lives of many of the participants.

As we follow the events of that first Resurrection Day, Christ is the center and the circumference of the day. Night, dark night, had settled down upon the hearts of the disappointed disciples. He whom they loved was gone from their midst. Can we know the joy which was theirs in the glow of the early morning, as one by one they saw the empty tomb with deepening sorrow, to be greeted by the living presence of their risen Lord?

First of all, the women very early brought their spices. Mary Magdalene, Mary the mother of James, Salome, and Joanna are among them. They are wondering who will roll away the stone, not knowing God had commissioned an angel from high Heaven to this glorious task. It was done. The earth quaked, and the keepers of the watch shook with fear! What stone, what sepulchre, what seal could contain the Lord of glory? He arose and burst the bonds of death forever! He did it for all who will believe in Him.

Mary Magdalene, who loved the Lord because he had wrought a great deliverance for her, comes first to the tomb. The tomb is empty and she weeps. The angel asks her, "Why weepest thou?" and Mary replies, "They have taken away my Lord, and I know not where they have laid Him." Turning, she sees Jesus, but knows Him not until He calls her by name, "Mary". Her sorrow is turned to joy, and with fleet steps she goes at His word to tell His brethren.

You who have stood by an empty tomb have also met the risen Lord and heard Him say, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." What an exchange for the body wrought out by our Lord! Incorruption for corruption, glory for dishonor, power for weakness, a spiritual body for a natural one. "Therefore we sorrow not, even as others, who have no hope."

As the day goes on, the Lord shows Himself to Simon Peter, probably in the afternoon. His concern was for the disciple who had denied Him. Self-confident Peter must know his weakness. He must know His loving Lord, too. That look of tenderness and forgiveness transformed Peter, and to His question, "Lovest thou me?"

he answered, "Yes, Lord, Thou knowest that I love Thee." And then Peter was ready for service. Are you in love with the Lord who has forgiven you? Then you, too, can feed His sheep.

Toward the evening he walked with the two on their way to Emmaus. Their hearts burned within them as He opened to them the Scriptures concerning Himself, as written by Moses and the prophets. Do you know the risen Lord in His Word? Has He talked to you from out the sacred pages? Are you walking with Him? This is your right and privilege in your risen Lord.

At evening, as the disciples were assembled behind closed doors for fear of the Jews, He stood in their midst and showed them His hands and His side. Their Lord bore scars for them. Fear vanished and His peace came, and He breathed on them the Holy Ghost. Resurrection Day may mean to all His disciples a life in the Holy Ghost.

Sorrow, denials, disappointments, bewilderment, perplexity, and fear vanish and disappear as snow before the blazing sun in the presence of the living Christ. This was the experience of those who met Him on that first Easter Day. This, dear reader, has been your experience. But what does Easter day mean to the Greek Orthodox and the Jew in Europe?

Easter in the Greek Orthodox Church

When the writer was in Warsaw, the beautiful Russian Cathedral in the Place Saxe was being razed to the ground. After the war, the Poles used it as a Roman Catholic church. At one time, on a Sunday it was filled with worshippers. But refined and formal Romanism was not at home in the colorful emotional atmosphere of Byzantianism. At length, the government and the church took counsel how they might destroy the temple, for it was decided that it was not the house of God, but merely the house of a cult. "The Russians have taken the finest site in our city to put up their Cathedral. It is an offense to our national pride," said the Poles.

And now the destroyers were at work. A bad advertisement for religion! The white dust was silting down gray walls to the ground; over the bright exterior frescoes of Christ and the virgin, sifted the rubble of destruction. What a pity that national prejudice and religious differences should precipitate such waste! What is the cause? In a word, Christ, *the* living resurrected Lord, is not the *center* of the life, worship, and service of those in the Greek church. We do not condemn them. They are zealous for God, but it is a zeal without knowledge; they are loyal to one another, but the Blood is not their bond of fellowship; many of them are earnest and sincere in obedience to all the light they have.

It is the eve before Easter. The midnight hour has come. The great cathedral is illuminated. Old and young from all the country round, as well as citizens of Warsaw, throng the surrounding grounds and the steps to the church. Candles are burning and waxen tapers light up tables of Easter cakes. Pressed, pushed by the multitude, you ascend the steps; then down again the masses surge. At length, with great effort, you have succeeded in wedging your way inside the great door, and you are pushed along the interior wall of the church to a place where you may stand with the worshippers from twelve midnight till three in the morning. There are no seats, for the Greek Orthodox stand to worship. No words can describe the colors, the lights, the chant.

Scan the faces, sad and sin marred. You search in vain for the joy of sins forgiven and the light from above in their eyes. The priests in their embroidered robes are in procession around the altar, casting incense from their censers as they go. Now, with others carrying ikons and relics, they pass down the aisles and out of the church to the exterior. Returning, the priest reads the service in several languages.

And now the great choir peals forth the Easter hymns. "Christos voscres!" (He is risen) rings out from the loft, and the priests chant back the answer, "Vo istine voscres." (Indeed He is risen.)

But faces, lives as we have known them, and history, all cry out: "He is dead to us. We know about Him. He is an historical character. We celebrate the events of His life, but we do not know Him." Dead orthodoxy! It was upon this that Christ pronounced His woes! "Woe unto you, hypocrites, for ye shut up the kingdom of Heaven against men; for ye neither go in yourselves, nor suffer ye them that are entering to go in! Ye blind guides, which strain at a gnat and swallow a camel! Woe unto you, hypocrites! ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."

Why, oh why will not the exquisite bells in the tower of Ivan Velike, formerly the finest belfry in Russia, be heard on Easter Eve? It towers 269 feet above all the other buildings of the Kremlin. In years gone by, these bells were heard only in their perfection on Easter Eve. Why will they not ring this Easter? Why has God permitted the Communists to close many churches and remove the bells? And we answer, God has judged the church for her empty profession. He would have the masses to enter in, and he has removed the leaders in church and state, blind leaders of the blind, who shut the gates of Heaven to the people. Hundreds of peasants go to the Russian-Polish frontier to hear the church bells ring. They need the risen Lord. Do we not love Him enough to obey and go to them with the joyful story?

Easter With the Jews

The only Easter the Jew knows, comes during the Passover season at the celebration of the "Pesakh". To the Christian, Christ is our Passover, but not so with the Jew. The Passover to him means the celebration of their deliverance from Egyptian bondage. Chief Rabbi Hertz writes of the Passover as the Festival of Spring. He says: "Its human appeal, therefore, is as old as humanity, and as perennial as spring. But it is as an historical festival—Israel's birthday—as the annual commemoration of an event which has changed the destinies of mankind, that it proclaims the man-redeeming truth, God is the God of Freedom." Morris Joseph writes: "The Passover affirms the great truth that liberty is the inalienable right of every human being. The feast of Israel's freedom, its celebration is Israel's homage to the great principle of human freedom."

A month before "Pesakh", there are services in the synagogue. During the festival there is the reading of the Law, the Canticles, the scrolls, and on the eighth day the souls of the dead are remembered in prayer.

The Seder celebrated on Passover night is the climax of the feast. The program is put into sixteen Hebrew words. We cannot go into the details, but this poem by Raskin is a beautiful picture of this old Jewish feast:

"Fair is the twilight
And fragrant and still;
Little by little
The synagogues fill.

One by one kindle
The night's gleaming eyes;
Candles in windows
And stars in the skies.

All who are homeless
Yet masters shall be;
Slaves who are this year
The next shall be free!

Children ask 'questions',
And father replies;
Playfully sparkle
The wine and the eyes.

Ended in Shool is
The service divine;
Seder is started
With legends and wine.

Father is blessing—
The night of all nights;
All who are hungry
To feast he invites.

Hymns of redemption
All merrily sing;
Queen is each mother,
Each father a king.

Midnight. The Seder
Is come to an end;
Guardian angels
From Heaven descend.

Each one a message
Of liberty brings;
Scattering blessings
Of peace from his wings."

The candles are lighted. It is Passover night. The family and guests gather about the table. On the table is the Seder dish with three heavy unleavened cakes wrapped up in napkins. On the top a roasted bone is laid to represent the passover Lamb. Mark you, there is no lamb. An egg, hard boiled, denotes the free will sacrifice of the feast. There are greens and herbs, a saucer of salt water, and a cup with apples and nuts. Wine is on the table with drinking cups for each, and an extra one for Elijah, the Prophet, should he come in. Cushioned armchairs are provided for father and mother, who sit as king and queen. Guests are welcomed. The children ask questions concerning the Passover.

As they lift the napkin from the Seder dish, they chant, "This is the bread of affliction which our fathers ate in the land of Egypt. Whoever is hungry, come and eat; whoever is in need, come and take the Passover with us (this year here, next year in the Holy Land; this year as subjects, next year as free men)."

Let us notice, the Seder has three cakes of unleavened bread. A beloved Christian Jew who found Christ as his Lord has related how he saw the resurrection of Christ in the celebration of the Seder. It was his explanation of it in the light of his new-found risen Lord, that brought his wife to a knowledge of Him.

Christ was without sin. The unleavened cakes are typical of His purity. But there are three. To him the first one became God the Father; the second one, Christ the Son; and the third, God the Holy Ghost. In the Seder, the middle cake is broken and part of it is hidden away for a time. Later it is brought out and broken and all the family and guests partake. Could that broken second cake not represent Him whose body was broken on the cross; the hiding of it, His burial; the bringing it out, His

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Mr. Dobrinin and Family Now in America

We are glad to give our readers this letter from our beloved brother in the Lord, Alexander Dobrinin. It was a joy to meet him and his family. In this letter he unburdens his heart and tells of his vision of the need. May we not pray that our brother may be richly blessed in this greatly needed literary work and that what is needed to sustain and enlarge its usefulness may be forthcoming.

MR. DOBRININ MRS. DOBRININ LEONID DOBRININ MISS FEDOROFF VALENTINA DOBRININ
(MRS. DOBRININ'S SISTER)

Philadelphia, Pa., March 13, 1931.

TO THE AMERICAN-EUROPEAN FELLOWSHIP
MY BELOVED BRETHREN IN THE LORD:

With tears in the eyes, with stirring brotherly love and with valuable memorable present, the Russian Evangelical Christians let me off prayerfully from Finland to America. They wept, but they wished me blessing on my journey.

It was very difficult for me to part from them, and up to this time I am still missing, in wonderful America, our Russian brethren in Finland, Estonia, and Latvia. I was compelled to leave very fine Finland under pressing cares about the further education of my children in America, where the educational system is established so much higher than anywhere else.

I chose a rather complicated and more expensive route to come to America, traveling through Estonia, Latvia, Lithuania, and Germany. I desired to have fellowship once more with our Russian brethren in these countries, and to do there for the Lord as much work as I was capable of doing.

In Estonia we had a number of meetings, in which the Lord worked mightily, both among believers and unbelievers. He gave us fresh streams of His living water. Many people prayed earnestly. The people gathered from different places, in comparatively large numbers. The whole Russian congregation of evangelical believers gathered at the railway station to say good-bye to me and my family. We were sorrowful and in this was expressed mutual brotherly love.

In Latvia we also had a joyful meeting with

Russian brethren. There was a long interview about the Lord's work, and we had good prayers together, promising to support one another although we are separated by so great a distance.

In Germany I took part, with my addresses, in the fine meetings of the Russian Evangelical congregation in Berlin. We had many people gathered. Our meetings were full of inspiration. The brethren showed great love and we truly experienced many blessings.

Brother Jack, of the Mission, "Licht im Osten," telephoned to me in Berlin from Wernigerode, and I had a joyous short touch with him.

I was invited also by German believers. Again there were many people. Everything was joyful. Two languages were spoken—German and Russian. The meeting continued until late at night.

Generally, the love of all Germans for Russians now is extraordinary; but the love of German *believers* for everything Russian is beyond all imagination.

The crossing of the ocean was accomplished quite happily. During three days we had high seas. We had one day of pitching and rolling, so great that it seemed as though we were driving in a wagon on a very rough road. We got a little seasick, but nevertheless the ocean is so wonderful!

Since I traveled with immigrant vise, I had to pass through Ellis Island. The examination was passed very favorably. I had with me splendid recommendations from the most solid establishments in Finland. I was supplied even with recommendations from the Finnish Ministry of Education and the most important Finnish Bank. Thus it was unnecessary to trouble my brethren in America about special cares.

Having arrived in America, I met great love of American, Russian and Ukrainian brethren. The Fellowship, through kindest God's servant, Pastor Herbert Hogg, and his diligent good co-workers, took all fatherly cares about me and my family. Even details were settled kindly by them. The Lord reward them abundantly!

In America I am preaching regularly in the Russian-Ukrainian meetings, and I am happy in having the best reception among these brethren. Russian brethren have taken me already in their automobiles to different towns to preach to Russians.

I think, however, that I must continue mainly my spiritual literary work for Russians in thirty countries. *Vernost* (Faithfulness), with the Lord's help, we will continue and I hope that it will flourish as it has up to this time. This magazine will be printed in Estonia in the same printing house, with which our work is going very well and where we have comparatively low prices.

In Finland I left considerable Russian Book Store, and we control this store from America.

The mailing of *Vernost* is established from Estonia, but the work with the addresses, with correspondence, is done here in America. The addresses, directions, and all details are sent from here to Estonia. The editorial office has been transferred to Philadelphia, and I have from the Fellowship very good room for this.

With the editorial office of *Vernost* in America, we are establishing a considerable store of Russian evangelical literature. We have in view to undertake some new editions of serious spiritual literature in Russia. This need on Russian fields is everywhere very great.

During my traveling, the work has suffered to some extent, because we must reorganize the work in different places; but it is being set in line and we are awaiting great blessings.

There are great spiritual needs, even here in America, among Russian-Ukrainian people. The brethren constantly speak about this. I have here open doors to Russian fields.

The denominational work of outside organization is not so interesting to me. For this purpose there are many other suitable workers. But our *Vernost* is becoming more and more some spiritual center for Russian brethren of all denominations in all countries. The people are addressing to us most varied spiritual problems, and we continually have new words of appreciation for *Vernost*. The need of serious spiritual work is immense. Only the first steps of spiritual revival, without the establishing of believers, lead whole missionary work to nothing. On the greatest Russian fields outside of Russia, in Roumania (Bessarabia) and in Poland (Volhynia), tens and sometimes hundreds of newly converted people fall away from the faith. Therefore people persistently demand our paper.

The *Vernost* has multitudes of enthusiastic readers. We have a number of prominent contrib-

utors in several countries, but the financial position of the paper is not so easy, especially now when unemployment is increasing all over the world. That small support which we had from our Russian subscribers in addition to some generous regular help from the Fellowship, is now greatly diminishing. Even in America, from which we had our main support, now every dollar is carefully counted. There is nothing to say about Europe, which has already been poor for a long time. We are compelled to limit our edition, and with pain in our hearts we must often refuse the magazine to many poor people. In the same position is the work of distribution of Scriptures and tracts, but we are not in despair and are waiting for the time to come when the Lord, in His own way, will send us all that is needed.

When we recently had some delay in issuing our *Vernost*, the people were troubled. They feared that *Vernost* might be discontinued, and they wrote to us expressing a feeling of great loss. The people are praying that the Lord will allow our paper to continue.

Prayerfully yours in Christ, and with deep thankfulness and cordial greetings, A. Dobrinin.

CONGRATULATIONS

It is with rejoicing that we announce a most happy event in the life of Prof. V. Ph. Martcinkovski. Years of hardship endured as a good soldier of Jesus Christ enhance the pleasure of his stay in Palestine, and the joy born there.

In Galilee he met and learned to know Miss Nellie Schumaker, the daughter of the well-known archeologist, the late Dr. Schumaker. In the home of her mother the betrothal was announced. All who know of this beloved brother and his labors join in most hearty congratulations and well wishes.

COVERING A SUN-DIAL

Phillips Brooks told a story of some savages to whom was given a sun-dial. So desirous were they to honor and keep it sacred, that they housed it in and built a room over it.

Is your belief in God so reverent that you put it to one side carefully as being too sacred for daily use? Learn to use it. Let God in on your life. Let your faith inspire you to good works.

GREAT NEED OF A GOSPEL HALL

Lyskow, Poland, February 26, 1931.

Dear Brother Hogg:

I have your letter of January 21. I thank the Lord that He does take care of me through you, and am glad that you again remembered me. (Philippians 4: 10–14.) This word of Paul serves me in place of bread when the times are difficult. Christ said, "Man shall not live by bread alone." I want to express my hearty thanks to those brethren and sisters in Christ who have had a part in helping me. I am planting, but you are watering, and the reward shall be the same. See I Cor. 3: 8.

Dear Brother Hogg, you do not know me personally nor do I know you, but the Lord knows us both, for He has bought us with His precious Blood and made us heirs of His kingdom. Therefore we have to believe one another, help one another, and if need be die for one another. (John 15: 13.)

The Lord continues to bless His work here in Poland, and us in Lyskow. The revival keeps going on and many souls are being saved and added to the church of our Lord Jesus Christ. The great need of experienced workers is felt everywhere.

Our most appalling need here now is that of a meeting hall. The lease on the hall which we have been renting has expired, and we can not afford to pay $50 a year for rent, for our people are very poor. Nevertheless, we all try to do our utmost. We have bought a lot and have prepared most of the material needed, but now we need means to start building. Our heart almost breaks to see the material lying on the lot and being damaged by rain, etc. We feel that the progress of the Lord's work in this great field is hindered by our inability to put up a gospel hall. We cannot do it without some help from the outside. Therefore we dare to ask our Christian friends to help us as much as they can in this great undertaking, for His sake. We know that the times are very hard now for everybody everywhere, yet we pray that God will touch the heart of someone who will be able to help us. May God's richest blessings be yours!

Sincerely yours in our Lord Jesus,

D. Prystupa.

Intinerating in Poland with Moses Gitlin

For the past few months our brother, Moses Gitlin, has been making trips to different parts of Poland preaching the Gospel. This itinerant ministry has been richly blessed to the help of God's children, encouraging former students of Radost in their present ministry, and reaching the unsaved with the plan of salvation. This and continuing articles tell of these journeys. We are sure our readers will enjoy reading our brother's report. Pray too that these ministries will be accompanied with the breath of revival and the ingathering of souls.

MR. GITLIN AND GROUP OF BELIEVERS IN POLAND

Attitude of Denominational Leaders

The churches in this country are far from being self-governing. It is the "center," that is, the headquarters of a given church union, that decides all important matters. Owing to the simplicity of the native leaders, often false teachers and persons with ulterior motives get a hearing in the local assemblies; and, to avoid this, most of the evangelical unions have decided that no stranger shall preach in the assemblies unless he holds a letter of recommendation from the given denominational headquarters. I do praise God for giving me favor with some of these leaders. I now hold preacher's certificates from three of these evangelical unions, and have free entrance to most of the assemblies of two more religious bodies. However, irrespective of this, I do not enter a community to preach until I receive a formal written invitation from the responsible leader. At this writing, I have twenty-three letters of this nature in my files.

System of Itinerary Visitation

My custom is to get into direct touch with the responsible leader of the district union. We either have our tour mapped out in advance, or else upon arrival at the headquarters of the district union we plan the tour in a conference with the local leaders. Notice is sent to the different places to announce our coming, either by mail or by special "couriers." If there is a fair going on in a certain town, we try to go there, thus meeting peasants from the different villages, and through these we send word

to many little towns, announcing our coming.

My Fellow-Travelers

In addition to the leader of the denominational organization, I have thus far been privileged to have with me two or more of our former students, and also one or more "would-be" candidates who hope to attend the school at Radost. These dear young people have made me feel uneasy (and yet glad) because of their ultra-readiness to serve me in every way possible. One termed himself my "armor-bearer"; another, my "John Mark." In return, I tried to help them along spiritual and homiletical lines. It was a sort of "portable" or "traveling" Bible School. Besides these regular friends, some of the young believers, and even inquirers after the truth, followed us from village to village, or at least to the next village to their own, sometimes walking more than ten kilometers.

Modes of Transportation

When leaving home for great distances, I naturally use the train. Then, after reaching the Central Assembly, the home church of the district union, our means of transportation greatly differ. During my first Gospel trip, it was the time of year when the peasants were busy digging potatoes and sowing rye, etc., so the believers were too busy to help us get from place to place and we had to help ourselves. We traveled on "our own"—"na swoikh," as the Russians say. During my second missionary journey, the mud was so deep that it seemed a pity to torture the poor horses (I happen to be a member of the "Society for Prevention of Cruelty to Animals"), so we walked most of the time.

I was greatly rewarded on this my third trip. Never in my life at one given time have I had so many pleasant (as well as uncomfortable) rides in sleighs as at this time. To warn pedestrians of the approaching vehicle, the police ordered that sleigh bells should be used. Hence the ride is quite charming. There are bells and chimes and all sorts of home-made improved tin cans. Were the sleighs to have regular seats, and the wagons some "main springs" or something of the sort, one would not mind the rides; but with the absence of these, and the presence of rough roads and journeys, the trip is far from being one of pleasure.

Once we happened to cross a frozen marsh. We were in a poor sleigh driven by a seven-dollar horse, and this poor horsie was not shoed at that. It was bad enough all along, but when we suddenly came to a stretch of clear ice, the poor horse gathered its four legs into a bow and refused to move, allowing the wind and the weight of the sleigh to carry it. Darkness was fast settling upon us. There were three of us in the sleigh. We all got out. Then, with my companions in the front and me in the rear, we pushed and pulled the horse and dragged the sleigh until, after some laborious effort, we got out of this enchanted circle and were again on terra firma. We praised God, took courage, and went on, arriving at our destination safely. However, after all our trouble to get there, we had our cards marked "tardy."

We had another experience when the snow was so deep and drifted that three times within an hour our horses brought us back to the place from which we had set out. Then, after we had found the track and had gone on for a while, we were all dumped out, and the brother who was taking us decided that it was an omen that we should walk the rest of the way and he returned to his home.

I am also learning the art of jumping over ditches. Once I missed, and got a knee-bath. I learned the harmony of the two passages, as if it were contradictory in Matthew and in Mark about taking and and not taking a staff; for, apart from the textual interpretation, there is the practical one that there are cases in the journey of a missionary when a cane is your best assistant, and there are cases again when it is superfluous and burdensome.

I had the pleasure of seeing a sleigh run by a pair of oxen, but the only one who did the running was the driver, who was compelled to do it so that he would not get frozen up from the "speed limit."

Registrations

Although Poland is a free country, everybody is expected to have his passport with him. The Polish term for passport means "a proof of the person." Your servant, being a foreign citizen, is obliged to register his passport. So, before leaving home, I must register "out" from my home local authorities. Then, upon arrival at the "center," before I proceed on my journey I must go to the

county authorities, or "starostwo," to register. When approved by the county president, I have to go to the township clerk and register there. Upon arriving in a village, I must register with the civil chief of the village, known as the "soltys." Some of these demand that my passport be left with them overnight to make sure that I will commit no crime during the night and run off! Then, on top of all this, the local leader of the meeting has to inform the nearest police station that an extra meeting is being held and there are guests present. Usually a policeman comes to the meeting, and if everything seems orderly, he waits until the meeting is over before coming to me to find out "who is who." Sometimes I am called to the police station to have the cross-examination there. If everything is in order, the police are usually civil; but if the native leader of the assembly failed to conform with the law, then there is trouble.

Home Conditions

The Russian peasant in Poland is poor as far as cash money is concerned, but there seems to be plenty of food. However, the dear hostess does not know how to prepare food so that it is clean and tasty. Cabbage soup is the most common meal. They also use a great deal of lard, which is either fried or consumed in an uncooked condition. Formerly from ethical considerations but now for my stomach's sake, I abstain from meat, so that my meals become rather monotonous—bread, milk, potatoes, and eggs. I remember a predicament when soft eggs were served, but there was not a teaspoon in the house. More than once I was served with potatoes when there was not a fork in the possession of my hostess. This is not due entirely to poverty, either.

In many of the peasant homes (I shall not be much in error if I say in half of them) there are no beds, but a wooden platform built across the room between the large oven and the opposite wall, serves as a bed. In a few places, straw sacks are placed on top of this. Little is known about sheets or blankets, the fur coat taking the place of both. Many people sleep in the clothes worn during the day. Only a few sleep in their underwear, and night clothes are entirely unknown. Under such conditions, the breeding of insects is common. To avoid contact with these little creatures, I usually beg the people to bring in a bundle of fresh straw and cover it with a clean "sheet"; and if the blanket is suspicious, I cover myself with my coat.

Invitations to the Meeting

The announcing of a meeting is very simple and inexpensive here. The very fact that strangers, somewhat differently dressed, pass through the village (which is usually a one-street affair) and stop at the home of a "stundist," is enough indication that a meeting is to take place. Then, too, as we pass the people, we greet them with the words: "Say, uncle, there will be a meeting tonight in the house of ——. Please come, and invite others." We also ask some of the younger brethren to go out and invite folks. In one village a deaf mute, who is greatly interested in the Gospel, in his own simple way made the people understand, and the hall was filled to overflowing that evening. In these Polish villages the people have no special place to go in the evening, except to the "happy-go-lucky" house, where folk dances are tuned out and danced, and this, humanly speaking, is the reason for the people attending the meetings en masse.

Attendance

This leads me to say a few words with regard to the attendance. When the Gospel message is a novelty, the people come out in great numbers, even though the message be given by a very humble native lay-evangelist; but after they have learned to know all the items of interest, and the points of difference between their religion and the new faith, then the attendance dwindles down to a minimum. In villages where unhappily a division has taken place in the assembly, the people cease altogether from coming to the meetings in either place. If a teacher of some new cult comes to the town, he gets audiences at the beginning. Soon, however, the attendance drops off, while the people inquire, "Well, where is the truth to be found, anyway?" When a guest comes from a large city, however, the folks come out of curiosity and some out of genuine interest, saying that the local preacher does not know much more than they do, but that this stranger from a larger town may bring them something of interest.

May I say to the glory of God, that the meetings

(*Continued on page 29*)

Miss Rhode's Condition

Radost, Poland,
Feb. 23rd, 1931

DEAR MR. HOGG:

I am happy to be able to write you a few words of appreciation in regard to your inquiry and concern relative to my illness. It is good to know that God has given me such friends in the homeland to stand with me in prayer and otherwise. I am grateful. You've had my letter, and I've written Miss Griffith, I believe, regarding the X-ray confirmation. Thank God there is no tubercular trouble. But, the doctors say that the wound must get healed as quickly as possible or the result may be that. Both doctors who've examined me advise my going to a more temperate climate for a while. Here I can be out of doors only a half hour or so a day. I believe I could mend more rapidly by going where there is a little more sun, and am advised by Mr. Stettler that Luzerne, Switzerland, where he has friends, would be a good place. Dr. advises to go a little farther, Southern France. I should have Christian fellowship in Switzerland, whereas France is altogether strange. If the Lord puts it on your hearts, I do believe it would be for the best, for the work and all, to go away as soon as possible and get back as soon as possible *for work*.

I am much encouraged by the precious promises the Lord is continuing to give me, and because of His promises I believe the Lord will use me yet for a real work before calling me Home. I was so happy to have been able to go to the mission last Saturday to see and speak to our children there for the first time in more than three months.

Yesterday a week ago I noticed that there was blood poison in my arm from a little wound in my right hand. So I've had it from the outside as well as from the inside; but the Lord has been sufficient. The arm is much better, but the hand is bandaged and wounds are not altogether healed. I am writing "under the circumstances."

We've made inquiry regarding the purchase of an organ here. The price of a little organ, on the order of Mr. Gitlin's, comes to one hundred and twenty dollars. But, we believe we could get one cheaper than that, second hand. Then, we are, at least I am, willing to help all I can in putting toward it.

Thank you for the clothing sent us. It seems much better when the packages are small. We were delighted because there was no duty on them. Yes, we are glad to have such things and would be happy if we had a small relief fund besides.

Cordially yours in Christ Jesus,

JEAN RHODE.

MARIA GOROHOLINSKI

A YOUNG DIRECTOR OF MUSIC

Maria Goroholinski was born of Russian parents in Kishineff, 24 years ago. She has attended the Baptist Sunday School for 19 years and has been a member of the choir for 12 years. Having a marked talent for music, she studied for three years in the Conservatory of Music in Kishineff. Desiring to devote her life and talents to the Lord's service, she offered to fill a long-felt need in the Assembly in Siret, Roumania, by undertaking the direction of the choir and the general singing. She commenced work with no promise of support, believing the Lord would supply her needs. She has a fine voice and plays several instruments, and the music is showing marked improvement under her tuition, thus increasing the attendance at the meetings. We are glad to state that Miss Goroholinski's support has been assured for the present.

Testimony of Luniniec's New Pastor

I was born in 1890 of poor parents, in one of the villages of White Russia, and spent my early childhood in the same place. I was brought up in the Russian Orthodox Church. My father helped in that church during services and took me with him. I thought that was the only right faith.

When I was nine years of age, I began to attend the village school and was a very diligent pupil. I got the highest marks in the school and finished in three years. Seeing that I gave promise of being a good student, the Russian priest advised my father to continue my education. My father sent me to the so-called Teachers' Seminary in the city nearby. Nevertheless, I could not altogether finish my course on account of my mother's death and the lack of financial means. But, having a great desire for an education, I continued by taking private lessons.

When I became of age, I was taken into the military service and was assigned to the Telegraph Department. Here I found myself among well-educated people. I continued my education with great profit. I completed my course in Telegraphy with high honors, and was then put in charge of the telegraph and telephone military detachments of the whole corps.

When the World War was declared, I was one of the first sent to the front to make telephone wire connections. Being on the firing line, I saw all kinds of horrible sights and suffered much myself. I saw here that human life was considered of little value. I heard many a man curse his mother because she had given him birth, and the day on which he was born. I saw that all these people who called themselves Orthodox Christians and were attending with me the services in the Orthodox Church were far from the teaching of the Lord Jesus Christ and had no hope of salvation. The question often arose in my mind, "What does all this mean?" I was still more convinced of the error through observation of the priests who were on the front with us. I saw that even they had absolutely no hope of salvation. They did nothing but perform outward forms. Naturally, they could not give any consolation to others, for "if the blind lead the blind, both shall fall into the ditch." Thus I was

Rev. K. Jaroszuk and Family

utterly disappointed with such Christianity. I gave myself over to a life of sin and vice. I continued thus for about a year. My conscience troubled me, rebuking me and giving me no rest, silently but persistently telling my inner man that such a life is miserable and should be changed.

After being in the front line for three years, I was badly contused by a piece of cannon shell and was sent to the hospital, where I was operated on three times. After nine months in the hospital, I was sent to the city of Samara for two months' furlough. From Samara I went 350 miles farther down the river Volga, to the place where my parents were at that time.

On my way to take a steamer, I noticed a group of peculiar-looking people who also were going to take the same steamer. As soon as they boarded the steamer, they seated themselves close together and began to sing a beautiful hymn, which I could not

understand fully at that time; but my spirit was awakened in me and I wished they would continue to sing without stopping. I was eager to know who these people were and where they came from. During the voyage I became acquainted with them. I learned that they were going to the same city as I was, for an Evangelical conference. I became very much interested. At the end of our voyage, they took my address and gave me theirs. Since then we have corresponded. As a result of all this, I was married to one of the girls of that party. She was not yet a regular member of the Evangelical Church, but a constant visitor at the gospel meetings and loved the Lord. My wife and I gladly attended all gospel meetings and loved to hear about the Lord Jesus Christ.

Soon I secured a government position and was transferred to another city. There we met the believers and rejoiced together, praising the Lord and growing in faith. I was convinced that there was truth only in the Lord Jesus, and that without Him there was nothing but deceit. I wanted to be in the company of the Christians more and more, in order to learn more about the Lord.

To my great pity, I had to leave that part of the country on account of the awful famine there in 1921–22, when the American organization known there by the name of A. R. A. (American Relief Association) gave much-needed help, saving many lives from starvation. My heart almost broke when I had to see many people dying on the streets because of hunger. I left for my native country (now Poland), planning to return when the famine was over.

My parents had come here a year before and were also starving, as everything had been destroyed during the war and they had no means for a livelihood. I stopped at the town of Kameniec Litowsk and tried to find something to do to keep us from starving. When we saw the people around us in awful spiritual darkness, being convinced that nothing could help them but the Gospel, we began to testify to them. The people looked on us with suspicion because we did not worship the cross, ikons, etc. Soon we found seven other believers, and we felt that we should unite in the work of the Lord.

Satan still did his best to keep me from following Christ, using my relatives as his special instruments. About this time the Lord spoke to me in a dream, asking me definitely whether I would preach the Gospel. After hesitating for a time, I told Him that I was ready to serve Him in any way He chose. When I awoke in the morning, my heart was full of joy and I had a great desire to testify of Christ to every one I met. When I walked on the streets of our town, everybody laughed at me, even the little children, mocking and jeering at me, calling me "Stundist," "Baptist," "Sectarian," etc. I was glad to be counted worthy to suffer shame for my Lord.

Shortly after this, I learned that the Gospel was also being preached in the great city of Brest. They held regular services there and were planning a baptismal service on the following Sunday for those who desired publicly to confess their faith in Christ as their Saviour. In spite of a sore foot, I walked to this city, thirty-five miles away, where I found a great body of believers. After examination as to my belief, I was baptized on June 8, 1923.

I returned to my home rejoicing and began to labor for the Lord the best I could. Once my father came to me and tried his very best to persuade me to reject the "Stundist" faith, as he called it. He had been serving in the Orthodox Church for twenty-five years, and he said he was ashamed to have me, his son, become a heretic. When he saw that nothing could change my mind, he went away, telling me that he would no longer call me his son.

After some time, my wife also gave herself fully to the Lord and was baptized and joined the church. Every year the Lord added to the church those who were saved, until now our church numbers over 200 members. All of these are very poor in material things, but the Lord reveals to us His unsearchable riches in Christ Jesus our Saviour. Laboring among these people, we sometimes had nothing to eat for a day or two, only a little tea to drink. I was offered a good government position in my line of work, but I could not accept it, for there was no one to take my place in the Lord's work.

Now we have been invited by the church in Luniniec to come and labor with them, as Brother W. Gielec, who had been pastor here, has been given the opportunity to go to the Bible School at Lodz for a three years' course. We felt that it was God's will for us to accept the invitation, and we are now here in Luniniec. We find that this

is a great field and there is more work than we are able to do. The people here are extremely poor. Recently, at a church business meeting, some of the members wept because they longed to give to the Lord and were not able to do so. God is working here in a marked way. We ask the prayers of our friends in America.

"Then saith he unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into His harvest." (Matt. 9: 37, 38.)

Your least brother in the Lord Jesus,
KONSTANTY JAROSZUK.

NOTE:—Our Brother John Kovalchuk, now in France, who knows Mr. Jaroszuk personally, writes as follows: "Brother Jaroszuk is a fine and sincere worker, full of energy in the Lord's work. He is well-educated and experienced. Can you help Brother Jaroszuk? I wish you would. That church must have a worker, and this brother is just the one they need. That part of the country is very poor, and that church is not able to support a worker at all. Of course $15 a month is not enough for a married man, but it will help considerably. I trust someone may become interested in him and help him.

"Brother W. Gielec is still a young man and has been feeling keenly his need of better theological training. He has been praying and waiting for an opportunity to go to a Bible School, and at last his prayers are answered and He is thanking the Lord. He also is very grateful to you for all the help he has gotten from the Fellowship. He surely was worthy of it. May God bless him in the school and help him to be better prepared for the work in that great and needy field of Poland!"

NEWS FROM RUSSIA

(TRANSLATED FROM RUSSIAN LETTERS)

Outside the Prison Walls

One sister writes us from the town of P——: "I have been standing in line for several hours outside the prison walls, amid a crowd of waiting people. I have brought some food to my husband, who is in the prison. We have been suffering from very heavy frosts and severe cold. Many, many people were arrested in our village, and the very last preacher was taken from our congregation. They are expecting to receive merciless judgment. My husband, Peter, was suddenly captured by the agents of the G. P. U. while on his way to work. We know no reason for his arrest. As is their custom, these agents came to our home and made careful search. Do not be worried about us, but pray! That is the best way to help us. I must now be specially quiet at home because my mother has a weak heart.

"I would urge you to lay up spiritual strength now, in this your good time, so that you may be able to stand when the testings come to you. Everything has been taken from us. Sometimes I think about tasty foods that we used to enjoy, but now our only delicacy consists of a few cups of tea. My daughter writes me that she and her family are oppressed under heavy burdens and that she has many things to tell me, but she is afraid to write them. After all, the only thing left for us is to pray and pray. Our smiles belong to the past; there is only sadness in the future."

A Pitiful Appeal

Brother G——, the pastor of a Baptist Church, writes us: "If it is at all possible for you to save us and our children from death by starvation, please help us. We have been cast out from our miserable hut with nothing but the clothing upon our backs. We were not permitted to take anything with us. Every new day is worse than the last. I fear that this will be my last letter to you.

"We hold evangelical meetings, but they are the kind that we had thirty-five years ago when the Czar put heavy restrictions upon us. All systematical evangelical work has been disorganized. Brother B—— and some others, being very hard pressed by the authorities, could not withstand the pressure and publicly denied the Lord in the newspapers."

Threatening of Young People

"When will our sufferings and fears end? Spiritual strength and power leave us. The Communists show us no mercy. Old and young are tormented. During the last few weeks, the G. P. U. called out some of our young people. Their relatives were not permitted to accompany them. After

being away three days, they returned home, but had nothing to say about what had happened during their absence. One man informed us that they were forced to keep silence, otherwise this would be their end. The girls came back sick, and one of the young people became insane.

"Several days later, they demanded our children about twelve years of age. They examined them with regard to prayer, reading of the Bible, etc. Some of them became hysterical upon their return home. We can only hope and trust in the Lord. Sometimes we feel that it would be preferable to have our country conquered by some wild people and thus we would be delivered from our antichristian tormentors. Up to this time, we can see no sign of deliverance. Some believers (the names are mentioned) were put on the benches and punished in other special ways. Some of them died. They were urged to deny God, but *these people remained faithful to the Lord unto death.*"

Spiritual Hunger

From the central town of ———, a brother writes: "Hundreds of people are suffering in prisons. Their wives and children are at home trembling with fear. However, they are remaining steadfast to the Lord—the 'godless' can do nothing with them. All the evangelical meetings have been closed, except *one*. But who are the preachers there? Not our former dear preachers, but those of whom it is said in the Gospel: ' They will deny one another.' However, the spirtual hunger of the crowd is so great that they will listen even to them."

"Faithful Unto Death"

"We are driven by force as sheep to the slaughter. The question is put to us directly as to which party we belong to—the godless or the believers. Some time is given for the decision, and we are even permitted to go to our homes and think things over. Some time later, we are ordered to come to the G. P. U., and then begins a new investigation in dark rooms. At one time 300 people were called for such an investigation, and at another time 100. Some of these people had to give up their lives, but *at least 200 remained faithful to the Lord.* In different ways, many of these people had to meet their death as a result of such faithfulness. These believers included Evangelicals, Baptists, Lutherans, and even Greek Orthodox people. It was a great experiment on the part of the Communists."

Opposition to Atheism on the Part of the Russian People

A brother writes us from Russia: "The authorities organized anti-religious demonstrations or parades. They mocked at the ceremonies of the church. Special blasphemous addresses were prepared, and even Satan himself was represented. They had orchestras to furnish music. All this was arranged near to the Greek Orthodox church. When the people saw and heard all this, they became enraged. The result of this bolshevistic enterprise was quite different from what they had hoped, for the church was overcrowded."

"It is very interesting to note that most of the officials in the Soviet establishments are in reality religious, though they have the outward semblance of being 'godless'. Because of the tremendous pressure, they are compelled to sustain the enterprises of the bolsheviks, in order to keep their positions."

"Great revivals are going on among people who have been spiritually asleep, especially in Southern Russia. A most interesting fact connected with this is that people are often converted to the Lord without having heard sermons. Preachers are welcomed, of course, but we preachers have our hands bound. The Lord has His own wonderful ways."

"Let me tell you one very characteristic case. A village was visited by preachers. In accordance with the local rules, the people appealed to one of the bolshevik officials for permission to hold a meeting. Permission was refused, and this reason was given: 'If we bolsheviks arrange a great political meeting, it is not successful, for the people do not come. Your religious meetings gather great crowds.' After all, the meeting was permitted; and before the preachers arrived, the room was overcrowded. The bolshevik young people left their club to come to the meeting, and even the bolshevik official attended it. When he saw a large number of children in the meeting, he ordered that they be sent home. The preacher announced that if the

children wished to go home, they might go. None of them went, and the blessing of the Lord was on the meeting. I must add that the leader of this meeting is now in prison."

"The people in Russia are in such great fear that they try to escape the persecutions that are their daily lot, and you can now see a very strange picture in Russia. In spite of very high traveling expenses, it seems as though a very large percentage of the population are on the trains, moving from one place to another."

"It is quite true that the banishment of believers is causing the missionary work to spread. Of course the work is interrupted in the places where these good workers formerly lived and labored, but in the new places of banishment they diligently begin a new missionary work, and souls in these sad places are converted to the Lord."

Miss Dimkova's Work Among Young People

Sofia, Bulgaria, February 9, 1931.

MY DEAR FRIENDS:

It will be really in vain if you expect to read my own letter-report. Such does not exist. The work which I try to do, by the grace of God, is not *mine;* but it belongs to God and all those who, by their financial sacrifices and warm interest and prayers and moral support, are helping me to do my best for Christ. Therefore my report is the report of all of you. I am exceedingly grateful for all you have done for the work and for me, and if you find anything inspiring in this report, it is due first, *to God;* second, to you; and third, to my feeble but most hearty efforts for the Lord. Rejoice, beloved, that even though you are far away in distance, you are actually on the mission field, bearing the banner of Christ high to those who do not know Him. Hear, therefore, what we with mutual efforts have been able to do for Him.

Pavlina Dimkova in Native Costume

My Work Within the Evangelical Church

The organization which we love most dearly and upon which we build our hope and enthusiasm is our well-organized Young People's Society. We have a very fine crowd of well educated, broad-minded Christian youth, whose interest in the work of the Lord is vital and deep. My activities this year are centered in the Recreation Department of this organization. Recognizing the intrinsic worth of Christian recreation as a potential instrumental power for building character, demands a selection of the best of it; for recreation is an indispensable part of living. Recreation and religion, character, play, fellowship, and conduct—all elements of our modern life—are so closely knit together that none of the parts can be neglected without injury to the whole life. Believing that we, the Christian leaders, should give to the young people and to the entire church a wholesome Christian recreation, I agreed to take my place in the Recreation Department of the Young People's Society.

With the able assistance of the members of

this department, we have given two church socials. One was in honor of our parents, as an expression of our sincere and hearty devotion, respect, and love for them, and also for the renewal of our ties as a church family. It was very pleasing to see how the parents, young people, and the pastor enjoyed most heartily the fellowship with one another. It was a real blessing to all of us.

The New Year's social, too, will not soon be forgotten. All the church and community members, children, and youth were invited, and all enjoyed the music and games until 11:30 P. M. Then followed the New Year service, led by our dear minister, Rev. D. N. Furnajieff. With prayer and meditation we greeted the New Year. It was a time of rededication of ourselves, our time, and our all to God and to the church and its mission to the world.

Besides these two church socials, we have given two for the young people themselves. Only those who have had the opportunity of being recreational leaders can imagine the hard work connected with such occasions, and all that it meant to arrange and plan for them. We know, however, that we have been compensated by the creating of a noble Christian atmosphere and fellowship, and also by the knowledge that our young people have been kept far away from the bad influence of worldly amusements.

Every Sunday, after the morning service, we have our well-attended and lively Sunday School session. I have a fine class of young high school girls who, I can really say, are growing in wisdom and grace. They love to study and to discuss frankly and freely the Sunday School lessons. I greatly enjoy my work among the young people, seeing their eagerness, thirst and hunger for the Word of God. Most of these girls are members of our Young People's Society, but some of them are outsiders. Two of these visitors live in the poorest and farthest distant section of our city. It takes them an hour and a half to come to the church and the same length of time to go back. But they have come regularly every Sunday, making the long journey on foot, and have fully enjoyed the class work. Many a time have I shed tears of joy as I have seen them come into a saving knowledge of Jesus Christ.

I have kept up my visitation work through these months. On Thursday I visit the hospitals. I am sorry to say that I have not been able to distribute a large portion of Christian literature because of not having sufficient funds to carry on much of this work. The little I have been able to do has been done happily, but it is too little. Besides doing personal Christian work, I try to help the sick ones by doing little errands for them. I shall never forget the joy of a little girl who was going through a very serious operation on Christmas Day. I called on her the day before Christmas and gave her a bag of candy and a doll. She received the gifts with great delight, forgetting all about the operation. I have called on her several times since, and she is still in bed playing happily with her darling doll.

On Tuesday and Friday I call on the people in their homes. I know that many lives have been touched by God's message. In these hard times, however, we often have to turn from preaching to clothing and feeding the one visited. The Lord has helped me to do some of this in His Name, but these are the kind of things referred to in the passage of Scripture: "Let not thy left hand know what thy right hand doeth." "It is more blessed to give than to receive."

We have started a new line of work. Every Wednesday I have had a Women's Prayer Meeting in Krasno, a village in the vicinity of our city. The work is not very easy, for the people are in fear of the priest, who persecutes them when they come, but we do feel that the Lord will help us to overcome all difficulties as we go on preaching Him. There are several fine Christian sisters who are attending these meetings regularly, and we trust that by the grace of God we shall grow in numbers.

My Work Outside the Evangelical Church

We are living in an age of great inventions. All science and arts mark progress and development, both in theory and practice. In the midst of this great reconstruction, the Christian educator is apt to ask himself: "When we talk of giving children Christian education, what should we have in mind? Is it merely giving certain kinds of instruction concerning religion?" No. The leading pedagogues in the world today do not think that formal instruction is the sole, or even the most important, part of education. Education includes not only ac-

quiring of knowledge but development of character. Therefore, when we give Christian education to children, along with the knowledge of the Bible, its heroes, and the mighty personality and living work of the Lord Jesus, we should have clearly in mind that our children must be helped to develop into profoundly Christian personalities, people with character and firm Christian convictions. Only then can we say that we have done our part successfully in building up the kingdom of God. My educational work has been based upon the above principle.

There are two Greek Orthdox Sunday Schools. One, as you already know, is in the little section in which I live and is attended by 60 or more very poor children, but sweet as can be. We have our Sunday School sessions from 8:30 to 10:00 o'clock, and they have come regularly every Sunday. The other school is situated in the center of the city, and numbers from 80 to 90 children gathered from all parts of the city. The majority of these children are Greek Orthodox and the rest (about 30) are Jewish boys and girls. This school is in the afternoon, from 2:00 to 4:00 o'clock. In both of the schools we are learning "Jesus' Laws for a Happy Life." The work is going very successfully. We do not have sufficient chairs for all the children, and my heart has at times been broken when I have been compelled to send children home for lack of room. Some of the parents have furnished their children with little stools. These little ones carry their stools with them to Sunday School every Sunday and then they take them back home. The enthusiasm and interest is very great, for which I am deeply thankful.

Along with our regular Sunday School work, we prepared the children to give a Christmas entertainment, which was held on Christmas Day in the beautiful auditorium of the Methodist Church, situated in the best part of the city near to the king's palace. Announcement of the entertainment was made in the several newspapers. With the good help of my sister, brother, and the assistant pastor of this church, we were able to bring the two Sunday Schools together on that occasion for the first time. On one side of the pulpit we placed the children of the Section Sunday School, and on the opposite side were the children of the City Sunday School, facing each other with an open space between them. They were very attractive, with their happy faces. The audience was large, consisting of parents and friends besides many outstanding leaders, teachers, and citizens.

The program itself was most beautiful and inspiring, with its music, poems, and a pageant full of a real evangelical message to the listeners. These children, who did not know much about Christ as yet, in their childish simplicity and sincerity were testifying for Christ to their parents, most of whom are far away from the living Saviour and Lord. At last we came to the moment which was the happiest of all for the children. With a pretty motion song they happily welcomed the good Santa (knowing, of course, that Santa was one of their fathers) and helped him to free himself from his heavy load. Each one received a bag of sweets, 28 poor boys received each a new pair of trousers, 30 poor girls received material for new dresses, and to the others books were given containing religious material. Every little one beamed with happiness, but it seemed to me that the very happiest were the little Jewish boys and girls who were celebrating Christmas for the first time. When all was over, many of the parents and young people came to me, thanking me for the excellent work done. How I thanked the Lord, who had helped me to make these little ones so happy, at the same time helping with their spiritual and mental training.

It will be interesting for you to know that, while the children were happy to receive Christmas gifts, they were well acquainted with the idea: "It is more blessed to give than to receive." The children of both schools have their money chest in which they gather an offering for the poor. They are themselves poor, having scarcely enough to eat or to wear, yet they have been very faithful in saving some for the poorer children. We were privileged to gather 1000 levs, which were given to the President of a Junior High School for their poor children. I received a very warm letter of gratitude from this president, thanking the children and me for our kindness in giving money for their poor children.

The Sunday School work needs our most sincere prayers, besides our moral and financial support. Six dollars per month takes care of the work. Jesus is saying to His disciples now just as He said to Peter: "Lovest thou me more than these? . . . Feed my sheep."

The Christian Servant Course

This is a new line of my educational Christian work. There are eighteen young girls who are poor and ignorant servants, but who are just as precious to the Lord as you and I are. Coming to the city, they face many varied temptations and have no Christian training whatsoever. Though some of them come from Protestant homes, they very easily get lost in the world after coming to the city. I decided to give a Christian Servant Course, and for two months this work has continued with great results in character building and soul winning.

Every Sunday from 4:30 to 6:30, immediately following the City Sunday School session, I have this course. The work is delightful. We learn to sing beautiful Gospel songs, and I wish you could hear their fine singing. It is really inspiring. Then we have devotions and, at the close, some doctor or nurse speaks to them on some phase of hygiene. Sunday afternoon is their only half day off duty, and I try to use it to the best advantage. I shall never forget how they cried for joy when I invited them to my home, where I had trimmed a Christmas tree and had prepared some little presents for them. I spoke to them about the new-born Saviour and the real meaning of the day. They are just hungry and thirsty for this highest of all knowledge, and we are really sowing the blessed seed of the Word of God right into their hearts. These girls are very precious to me, and I praise the Lord for the privilege of ministering to them.

Personal Work

In addition to this regular work, I have also had very important and most fruitful private conversations with young people, concerning their salvation and the yielding of their lives to God. For these blessed interviews, I thank God with all my heart. I have letters testifying of blessed results following such conversations.

In conclusion, dear friends, let us pray that the Lord will help us to do our part with much more love and enthusiasm than we have ever before put into His work. Satan wants to close the Sunday Schools of which I have told you, but the Mighty One is with us—and who can be against us? I need your earnest prayers. May God bless each one of us in all that we do for His glory!

Most sincerely yours,

PAVLINA DIMKOVA.

INTINERATING IN POLAND WITH MOSES GITLIN

(*Continued from Page 20*)

which we held recently (or rather, at which I preached) were attended to the utmost capacity. The largest houses were secured, and these were filled. In most cases, even in some meeting houses, the benches were taken out and the folks stood, as they are used to such position in the divine services in the Greek Orthodox churches. In almost all of the places on my three recent Gospel trips, thus far, we have had crowded houses, anywhere from 50 to 350 people at a meeting, so that on this last journey of 38 days, we had 54 meetings at which the attendance was about 6,775. I praise God for the privilege of reaching this number with the Gospel.

(*To be continued.*)

MINISTRY OF JOHN GORDIUK

Poland, March 3, 1931

DEAR BROTHER IN JESUS CHRIST:

I received your letter February 11th, with the check. Many heartfelt thanks to you and all the members of the American-European Fellowship for your prayers and interest in the work of God on the field of Europe. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound unto every good work." (II Cor. 9: 8.)

God is blessing His work here, using us as "earthen vessels, that the excellency of the power may be of God and not of us." The Holy Spirit incites the people to seek truth, and they come to the Living Water and find their Saviour.

The members of our congregation are scattered throughout nine different villages, and therefore we conduct regular meetings in three different places. In one, we have the meeting every Saturday evening and Sunday morning; in the second, every Thursday and Saturday evening; and in the third, every Wednesday evening. The Lord is using me in preaching His Word and teaching the Senior Class in Sunday School (about twenty boys and girls). Praise Him for all that He has done and is doing, in and through His children!

Many thanks to you and all of God's children who remember us before the Throne. May He bless you richly for His glory!

Yours in His service, JOHN GORDIUK.

Winter Bible Courses in Poland

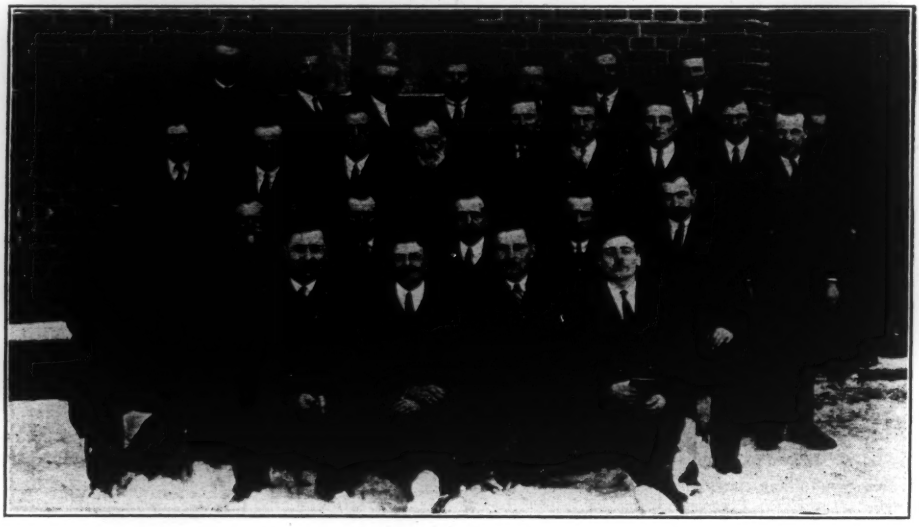
Lodz, Poland, February 24, 1931.

VERY DEAR FRIENDS IN CHRIST:

The eyes of the world are upon Eastern Europe, and we feel that we are in a place of great responsibility. Nor far from us our neighbors the Communists have set the whole world into uneasiness, and we are very happy to think that we are going on unmolested in making known the unsearchable riches of Christ. The Gospel of Jesus Christ is a good antidote for bolshevism and atheism. These last weeks we have been right in our element, for we have had the privilege of teaching young men. Who knows but what some of them may one of these days be compelled to face that anti-Christian system personally! God grant that it may not be so!

We have no Bible Schools in Poland, so for the last six years or more we have been holding Bible Courses. The local assemblies have provided lodging, food, and a meeting place, and brethren from every corner of the land have come together for two to four weeks of Bible Study. When the farmers and peasants have their harvest time, the missionaries and ministers of the Gospel gather for their time of special study. Then, when the missionaries are busily engaged in evangelistic work, the brethren from the country come together for a Course in the winter season. This time we had mostly Sunday School teachers, young people's workers, and other laymen, with an occasional preacher. I call it the Junior Bible Course because most of the men are between 20 and 24 years of age. We need just this kind of workers, for they are the backbone of our work—the workers who labor out of a heart of love and who are doing it as unto the Lord.

For two weeks we pored daily over the four chapters in Philippians, and we surely got a great deal of joy out of it. The fundamental Bible doctrines were gone through and were greatly appreciated. The seven dispensations were briefly studied. The study of the child and the preparation of Sunday School lessons, brought great profit as well as joy. Every day we spent five or six hours in Bible study, and then topped it off with a good song service. It was uplifting to hear the men sing at the evangelistic meetings, which we held three times a week for the benefit of the general public. Evangelistic methods and efforts were also con-



JUNIOR BIBLE COURSES, 1931

sidered in our course, and we are happy to say that a number of souls were saved, so far as man is able to determine. We shall pray for them that they may grow in grace and in the knowledge of our Lord Jesus Christ. Within the last month, I preached the Word of God in about 18 meetings and taught 52 classes in the Bible Course. Some of these gatherings numbered up to three or four hundred people. The Lord gave us piles of snow, and sometimes it was a job to wade through to the meetings. Later on, the horses and sleighs hauled us to and from the meetings.

You ask about self-support in our churches. We have taken a stand for it in public conferences and have taught it in Bible Courses, but it is not yet in working order in Poland. Not ten years ago, there was in Poland famine and need. The houses were burned down and the people reduced to utter poverty. With untold efforts and tears, a new Poland has arisen out of the ashes of the old. The local meetings are taxed to the limit by the increasing government taxes, paying of their building debts, etc., and only a few are able to support their workers. Many a worker would have to die or starve were he to live on the income of the meeting. Of course there are here and there assemblies which really give sacrificially and are beacon lights. Poland is supporting some natives in China, India, and Africa, but this is rather insignificant over against the foreign income Poland needs for its own work. We are publishing monthly an article in our German magazine along this line—Christian stewardship. The German Christians are better off, but the Russians are in extreme poverty.

For several months we have been praying for some money to print another quantity of Gospel tracts in the Polish tongue. During the last month we have seen the answer in several gifts that have come. I went to press immediately, and now they are almost finished. I have ordered over 100,000 Polish Gospel tracts. Some of the titles are as follows: "Ye Must Be Born Again", "Useless Kinds of Religion", "My Son, Give Me Thy Heart", "Remember Now Thy Creator", "Truth in a Nutshell", "The Broad and the Narrow Way". "Truth in a Nutshell" is almost all Scripture, and "The Broad and the Narrow Way" contains 70 Scripture verses. These are just a few samples—there are others. Last week I was at the Bible Society and purchased some Scriptures, and shall in the future buy more and even publish some. What this will mean to dozens of missionaries and Christian workers, I need not say. I am at present almost the only one in all Poland publishing tracts—at least I do not know of anyone else. Praise God that we have liberty for this work!

We may also say that every Saturday up to 300 Jews come to hear the message concerning their Messiah. We are happy for the privilege of proclaiming the Gospel to Jew and Gentile. We also have weekly hours of Bible Study for Jewish and Gentile Christians, in which promising young people take part. We ask you to pray with us and for us, and we thank every one who has shown loving interest.

Yours in His service,
FRED AND MARTHA STETTLER.

Humility

Some years ago I saw what is called a sensitive plant. I happened to breathe on it, and suddenly it drooped its head; I touched it, and it withered away. Humility is as sensitive as that; it cannot safely be brought out on exhibition. A man who is flattering himself that he is humble and is walking close to the Master, is self-deceived. It consists not in thinking of ourselves, but in not thinking of ourselves at all. Moses wist not that his face shone. If humility speaks of itself, it is gone.

THE PLACE OF CHRIST'S RESURRECTION

The resurrection of Jesus Christ occupies a fundamental place in the Christian system of truth and redemption. References to it are found in the New Testament more than 104 times. From an exchange we learn that a brilliant English deist made the following admissions:

"There is no use in wasting time discussing the other miracles. The eternal question is, Did Jesus rise from the dead? If He did, it is easy to believe the other miracles; but if not, the other miracles must go." So we note that even a deist can see the crucial place of our Lord's resurrection in the Christian system.

—*Selected.*

FREE BIBLE STUDIES BY CORRESPONDENCE

IN OUR January issue we made reference to these studies conducted by our field worker, Rev. J. B. Epp. These studies are suitable for individual or group study and adaptable for Bible classes, prayer meetings, etc. The Bible is the only textbook. If interested, begin now. The Gospel of Luke is now ready, which should be of special interest to Sunday School teachers. Address Rev. J. B. Epp, 5915½ Lexington Avenue, Los Angeles, Calif.

THE REVELATION OF JESUS CHRIST

(*Continued from Page 10*)

tian layman. He wrote on a slip of paper these words, "It is appointed unto men once to die, and after this the judgment." He mailed it to Welsh at the hospital. When the nurse came with the mail, he was surprised to get a letter but opened it, read the words, and was so deeply affected that the nurse asked about it and he let her read it and then asked her where the words came from. She told him they were in the Bible. He asked for a Bible, and she found him one but couldn't tell him where the words were. He began to search for them but, not knowing just where to look, he read many passages on sin and salvation before he came to this passage but finally found it. With the other Scriptures in his mind, he knelt in prayer, accepted Christ as Saviour, and told the nurse about it the next morning. The following night Stanley Welsh went to meet God. How many will come to Christ now?

A STORM AT SEA

(*Continued from Page 6*)

The waves sweep over us and our frail boat seems to be *sinking*. We see the storm, and not the Divine Christ who commands the storm. Do you not see that when we raise these questions we are doing a wrong to Christ? He *does* care. He cares all the time. He cares for our highest good. Let us listen then, and heed the injunction of the apostle: "Casting all your care upon Him; for *He careth for you*" (1 Peter 5: 7).

EASTER CELEBRATION IN EUROPE

(*Continued from Page 14*)

resurrection? And as they all eat of it, can it not mean in type, Christ the bread of life, whose life is ours?

Thus we see, though there is no lamb, only a dry bone, no resurrection joy as the Christian knows it, yet in type this beloved Jewish festival has something of the Easter story.

Go with me to the large Jewish Synagogue in Warsaw on Easter Day. Hear the ceremony. Watch those intelligent, earnest Jewish faces. Hear them all pray aloud; hear the reading of the Law—the same law which has been fulfilled in Christ Jesus; hear them weep and mean as they pray for their dead—and if you know the joy of Easter, you will not rest until they know it. They are receiving Him in great numbers when they hear the truth from loving hearts constrained by His compassion. Do you know by the Holy Ghost the wail of a lost soul—lost for eternity, out in darkest night forever? Ask God to know it, and if He can trust you with such Heavenly grief, you will GO. They dare not be lost! Oh, risen Christ, stir us to the depths and send us forth to the Jew who has no risen Lord!

Statement of Receipts for February, 1931

Receipt No.	Amount
8862	$ 1.00
8863	20.00
8864	1.00
8865	55.00
8866	10.00
8867	5.00
8868	15.00
8869	10.00
8870	2.00
8871	1.00
8872	1.00
8873	10.00
8874	1.00
8875	40.00
8876	12.00
8877	10.00
8878	30.00
8879	100.00
8880	30.00
8881	30.00
8882	30.00
8883	25.00
8884	20.00
8885	3.50
8886	1.00
8887	1.00
8888	1.00
8889	10.00
8890	60.00
8891	1.00
8892	5.25
8893	1.00
8894	52.00
8895	3.00
8896	10.00
8897	5.00
8898	3.00
8899	5.00
8900	.50
8901	1.00
8902	6.00
8903	15.00
8904	15.00
8905	26.00
8906	10.00
8907	8.00
8908	1.00
8909	10.00
8910	1.00
8911	1.25
8912	5.00
8913	30.00
8914	1.00
8915	6.00
8916	1.00
8917	45.00
8918	10.00
8919	5.00
8920	1.00
8921	100.00
8922	2.50
8923	20.00
8924	20.00
8925	1.25
8926	10.00
8927	1.00
8928	2.35
8929	1.00
8930	10.00
8931	1.00
8932	1.00
8933	20.00
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8935	5.00
8936	1.00
8937	1.00
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8939	25.00
8940	1.00
8941	25.00
8942	200.00
8943	25.00
8944	15.00
8945	5.00
8946	10.00
8947	10.00
8948	5.00
8949	1.00
8950	1.75
8951	40.00
8952	3.25
8953	1.00
8954	1.00
8955	3.00
8956	1.00
8957	1.25
8958	2.00
8959	8.00
8960	5.00
8961	6.00
8962	66.25
8963	1.00
8964	16.00
8965	6.00
8966	12.00
8967	5.00
8968	7.00
8969	40.00
8970	6.00
8971	1.00
8972	1.00
8973	5.00
8974	5.25
8975	10.00
8976	100.00
8977	1.00
8978	1.00
8979	3.00
8980	1.00
8981	5.00
8982	1.00
8983	1.25
8984	3.00
8985	1.00
8986	9.00
8987	10.00
8988	25.00
8989	3.00
8990	10.00
8991	18.33
8992	5.00
8993	29.83
8994	10.77
8995	32.10
8996	10.00
8997	1.00
8998	1.25

Of this amount $51.75 is for European Harvest Field.

SCOFIELD BIBLE OFFER

FOR several months we have given, on the inside back cover page, an offer whereby our friends can obtain one of these Bibles at a reduced price. The Scofield Reference Bible is commended by some of the leading Pastors and Teachers of the world. In order to stimulate further interest in this Bible, we are now pleased to tell you of a splendid new special offer whereby you can obtain a Scofield Bible, printed with large, clear, readable type and beautifully bound in real French Morocco leather, limp style, edges finished in red under gold. With the Bible is furnished A Year's Course of Bible Study, offering 52 lessons, which will enable Anyone to obtain a good working knowledge of the Bible, right in their own home, without a teacher, and at no added expense. This complete study equipment, $7.75. If interested in this particular offer or in having a folder showing the styles and prices, address American-European Fellowship, 1213 North Franklin Street, Philadelphia, Penna., or 156 Fifth Avenue, New York, N. Y., or 1345 Linden Avenue, Long Beach, Calif.